

I. Introducing Materialism and its Hegel who is among us

There is a starting point of how to read Hegel, which then becomes Sirohi. It is as if there is a small partage between the thing and itself, the dialectical non-sequitor to the formal investigation of Hegelian pronouncements. I am faithful to the Badiou-Lacan turn, which then is a process without subject, and the Sirohian version of this turn is a complete revolution in all of philosophy, which is then faithful to this Badiouianism but higher. One could say as Bruno Bosteels claims, that Sirohi is the anti-philosopher to Badiou, and has become philosophy.

I claim that there are three types of philosophers - idiot, imbecile and moron. The moron remains with a 40 percent IQ, and this is excluded from to constitute the imbecile who follows the philosopher, and then there is the idiot, all of whom are now philosophers with a 90 percent IQ. Sirohi works on IQ once as the fundamental measure of how he has the highest IQ and this generally means if he is doubting something, all the rest cannot be trusted. This then means, that generally it is intelligence that determines the whole thing. Then he called for variable IQ, he is at times at 80 percent IQ, not always at 90 percent IQ, or his general level 99 percent IQ. This means there is a curve in Sirohi, which picks up the low detail of women in a brothel in India, which he once at 85 percent IQ visited, and this was a vision of Jack Kerouac, which makes Sirohi the highest pride of the transgender community, because he is their saviour as well. Sirohi calls this the heroe, who is finally immersed in concrete low details, and then becomes intelligent and figures out that this was the whole nexus between the far right in India, and sex-trafficking and the Dawood Ibrahim cartel now in Delhi. This is therefore the form of investigation in Sirohi.

I now call for the rest of the book, in a new way, Less Than Nothing II, which discovers the whole history of philosophy, and dialectical materialism, in an engaged conflictual partisan stance on the Holderlin path, that Sirohi is all about - an eccentric path between at all times, pre-revolutionary and post-revolutionary subject in a short-circuit that is that conjunction as permanent Holderlin traversal.

II. Speculative Materialism: Lacan and Sirohi - the competition of the highest psychoanalyst and sex

If you read the discourse of Lacanianism in Argentina, it is filled with now Sirohi. That is because the dialectical materialist standpoint is to take the Lacanian term *topos* or even as Sirohi suggests, topological discourse and then solve the case. It means Lacan provided them with his ideal-linguistry which was only about the borromean knot which Joya Beguire narrates means not *topos*, as much as topo-logical discourse to supplement the process in a standard Lacanian method, called talking to a person in confrontation. This means as Elena Beguisa had once encountered a traumatic problem in her unconscious, of being raped as she felt. She was in actual person with Lacan, who only told her to bear this truth with her unconscious.

Sirohi of course has solved the problem of rape, in a major topo-logical cure he gave to two women, he then realised it was in actual fact Collosul who is more adequate, or even Freud his master, over Lacan. He argued that extreme traumatism, is a function of the space of the unconscious which is safe, so is the mind, and all we have to do is strongly negate the man, and provide this graph:

A \_\_\_\_\_ Enemy

B \_\_\_\_\_ Overcome all points, and radically negate.

This then is why Sirohi is master.

In speculative realism, the dialectic of contingent encounters Sirohi loves and even attempts and has had a one night stand, which he now calls a mistake and abuses regularly the woman he was with. Is finally this process of self-understanding of how rape is in actual fact not possible, because all performatives to approach rape are violent to the act of arousal or even the idea of erotic tension to give even a semblance of erotic reflexes or what he calls a hard-on. This solves the previous cases as a consequence of in actual fact an attempt to rape or claims like he is a poor bastard and has no what he calls caste, being of course Sirohi, which means upper caste. This type of joking is in actual fact Sirohi's born with an attitude, which makes him contingent. By contingent I mean all processes embedded in the dialectical form of negation, and negation of negation in Hegel, including formal conversions of the cunning of Reason, and all these other moves, such as the reversal, or the negative reversal, even dialectical movements of negation pure and infinite judgement and combined in Sirohi as pure contingent openness. There is no full stop as in Hegel, but a number of commas, colons, even hyphenation, all of which then suddenly or poetically in a long paragraph, lead to the full stop. This is why it is not Spinoza's eternal necessary contingency, or the necessity of contingency in Althusser (early), but a process of pure contingent ruptures and encounters, which makes the psychoanalytic process a contingent set of

events, from the initial session, to going out for a coffee and discussing the issue in American style psychoanalysis, to calling someone on the phone in a lover's way and curing her through cathexis and flirting.

### III. Sirohi as Speculative Materialist Without Lacan - The Investigation of a Formal Negation

If there is a formal step in Hegel, it is a negation, which then moves into its negation, and forms a negation of negation and with this Sirohi adds a formal step, called formal negation, which then has multiple types of negation as its formal step-type and then a negation of this negation which also has a number of formal types, which introduces a infinite number of steps of negation in Sirohi. The infinite negation of negation that is the process without subject, is then actually only the same triadic thesis antithesis and synthesis. It just means there is contingency that decides which negation is taking place.

### IV. Infinite Resignation and the Thing-in-Itself as God from Kierkegaard to Sirohi

The simple contingent process of negation, is finally how Sirohi reads the anticipation of the emergent self in Piaget with Lacan and overcomes this process of deadlocks, with a becoming contingent of the whole process of the dialectic. It means of course that there is something, that is less than nothing, but even that is a number of splits - positive or negative in an antinomy to less than nothing and self-relating negativity and death drive. It is finally grace, the movement of Christ between pain and suffering even the passion and the violence, to his ascension and grace, and resurrection. This parallax is finally the movement of Christ as a 21 grams weight of life Sirohi calls the modern theological standpoint. It is to be in Inarritu's company as a filmmaker of films which he loves including 21 grams, and its theological propositions.

In line with Kierkegaard, as Catherine Malabou once called it, Sirohi re-investigates philosophy in line with life and its open contingent process of becoming that ends with his infinite resignation to God as thing-in-itself of the very process he calls Walter Benjamin's baroque attitude of resigning to fate, as opposed to the more Nietzschean tragedy of Apollinian and Dionysian splits that becoming a arrival to tragedy.

### V. The Act or Event in Sirohi, from Badiou to St. Paul, and with it the Gospel

In the thesis and anti-thesis where Badiou opts for less than nothing, in a self-destructive fury in his early *Theorie du Sujet*, there is in it a split and determination, forcing and place and finally a limit, the unnameable. This as well is then decided on as courage and justice, an Aeschylean ballad of the victory of Communism, which Sirohi read as for a fundamental reason his becoming a philosopher. In Sirohi this destruction is also destroyed, it means nothing other than what Sirohi calls purely formal destruction. It means that business as usual continues but destruction is massive. Peace then resembles complete destruction. It is why Sirohi opts for Aeneas, and the establishment of the city, in immediate fashion as the solution to the deadlock, peace or violence. I myself opt for violence, and destruction in pure fashion of real determinate even annihilation of the enemy. Sirohi claims the deadlock of zero-level violence, death drive, and self-relating negativity is in actual fact a peaceful democratic mass assembly of the poor which wins and is destruction.

### VI. Time and Existence - The Fundamental Question - Destruktion

Sirohi opts for a complex space of destruction, its a minimal real life subject and real life process of a party, which then articulates with the problem superego and destruction as real life violence and destruction.

This then means, that there is a tragic outcome to most violence, except there is truthful violence. Out of the very love for humanity, inclusive of the very little humanity left in the Nazis, we will fight them in a ruthless, respectless fashion. This process of ethical violence, is then his tenor of what he calls the process of destruction, negativity, self-relating death drive and death instinct in Sirohi. It is in actual fact the reverse of the previous peaceful demonstration as its insurrectional millenarian horizontal bond to the axis not Symbolic-Real as in Badiou, but Imaginary-Real as in Sirohi, which means that the democratic imaginary is bound to the fundamental decision, or for-itself, join the violent praxis of MLM and far left Trotskyism.